1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

789 [424] them to mankind to help them in their struggle with the kalau. He and his wife Miti' appear as acting personages in the dramatical narrative which constitutes the contents of the magic formulas. The incantations are passed from generation to generation; but every woman versed in this art regards her formulas as a secret, which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. I know of a woman on the Taigonos Peninsula, whose husband was poor and a good-for-nothing, and who made a living by incantations. "The magic formulas are my reindeer, they feed me," she said to me. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation, she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power.

At first, during my stay among the Koryak, I was unable to record any formulas of incantations. To sell an incantation to a foreigner is considered a sin. It was only after I had lived with them for several months that I was able to record the incantations given below. Formulas 1-3 were told me by Navaqu't, a Maritime woman from the village of Kuel; and 4 and 5, by Ty'kken, a Reindeer Koryak woman from a camp on the Topolovka River. Before dictating them to me, the women sent out of the house all the Koryak except my interpreter, lest they should make use of the formulas without paying for them.

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1. Incantation for the Protection of a Lonely Traveller against Evil Spirits.

Text.

Tenanto'mwalan ala'ittvoñoî: "Kı'miyŭin," e'wan "i'čuča kala'iña nača'-
(The) Creator began to worry: "Son," says, "likely by the kala carried
ičiñın, ena'nneña yı'lqalan kala'iña nača'ičiñın." Ele'enu tei'kenin e'lle aiño'ka.
away will be, solitary sleeping-man by the kala carried away will be." In excrement transformed (him) not susceptible to smell (by the kala).

taň-i'lqañoi, teň-ıkye'vi.
Well to sleep began (son), well woke up.

Free Translation.

The Creator began to worry, saying, "My son will probably be carried away by a kala; he will be carried away by a kala while he is sleeping alone in the wilderness." Therefore the Creator transformed his son into excrement, for the kala does not like the smell of it. Thus the son of the Creator fell asleep well, and woke up without harm.

In this incantation the belief is characteristic that the son of the Creator (that is, the traveller), charmed in this way, when preparing for the night in